

Rome Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. V.

NOVEMBER, 1901

No. 11



S Mormons see their own operations going on in various forms and in a variety of localities in all the States—they number five thousand in Hawaii, five thousand in Mexico, three thousand in Canada—they dream of their final triumph, the promised millennium; they wish only to be let alone, self-assured of their own progress. Let no one mistake Mormon subtlety; they would deceive the very elect. Their missionaries swarm in Christian communities. They assume to conduct his services for every evangelical pastor. Their use of terms means one thing to them and another to their Christian hearers. One of their tracts, which happens to lie before me, is filled with Bible quotations, and declares that the "first" step toward salvation is to believe in the Lord Jesus Christ; the second step is to repent and turn from sin; the third is to be baptized by immersion for the remission of sins; the fourth is to receive the Holy Ghost through the laying on of hands by *those having the authority to confer it*. Thus step by step, those who go with them are led on until they are completely in the hands of those who claim to have the right to confer the Holy Ghost. This self-surrender is not to God, but to the priesthood. Meanwhile the leaders do their best to avoid being assailed by the pulpit or by the press.

It is not surprising that select women of all denominations have become alarmed and sent out the warning, "Guard our homes," the citadel of our purity, of our motherhood, and of all that women hold dear. We should concentrate on the constitutional amendment, as advised by the great, clear-sighted statesman (George A. Edmunds), and give the people no rest until it is enacted, as the one political measure that will stay much of the evil. In the meantime let us always give our energies to Christian education, the last, the comprehensive appeal to the forces that save mankind. Some may recall occasions when slight majorities turned the ballot in favor of slavery, and so perpetuated a system that could be removed only by the blood of the nation. Shall this history be repeated?

Washington, D. C., August, 1901.

— Gen. John Eaton, in *Homeletic Review*.

510 & Tremont & Temple
Boston

"Topics for 1901"

Cuba and Porto Rico.	JANUARY.
Alaska.	FEBRUARY.
Southern Schools.	MARCH.
Chinese in America.	APRIL.
Our Home Mission Field.	MAY.
Anniversary Echoes.	JUNE.
Mexico and New Mexico.	JULY.
August and September.	AUGUST AND SEPTEMBER.
Temperance and Home Missions.	OCTOBER.
Indians.	NOVEMBER.
Mormons.	DECEMBER.
The Outlook.	

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for the Young People.* All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

Note the remarkably low terms: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

HOME MISSION ECHOES will be sent to all subscribers until ordered to be discontinued, when all arrears must be paid.

All monies and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of HOME MISSION ECHOES, 510 Tremont Temple, Boston, Mass.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

510 Tremont Temple, Boston, Mass.

OFFICERS

President.—Mrs. ALICE B. COLEMAN, Boston, Mass.
Vice-Presidents.—Mrs. ANNA SARGENT HUNT, Augusta, Me.; Mrs. H. B. Houghton, Boston, Mass.; Mrs. M. T. BLANCHARD, 63 Wheatland Ave., Dorchester, Mass.; Mrs. L. T. HAWLEY, Brattleboro, Vt.; Mrs. F. O. DEAFER, Hyde Park, Mass.; Mrs. C. F. BYRN, Charlestown, Mass.
Cor. Sec.—Mrs. M. C. REYNOLDS, 510 Tremont Temple.
Treasurer.—Miss GERTRUDE L. DAVIS, 510 Tremont Temple, Boston. [Office hours daily from 9 a. m. to 4 p. m.]
Superintendent of Alaska Work.—Mrs. JAMES McWHINNIE, 29 Williams Street, Cambridgeport, Mass.

VICE-PRESIDENTS OF STATES

Eastern Maine.—
Western Maine.—Mrs. W. H. THOMAS, Lewiston, Maine.
New Hampshire.—Mrs. M. T. HOAGUE, Concord; Assistant, Mrs. F. L. Knapp, Milford.
Vermont.—Mrs. JULIA B. SAFFORD, Fairfax.
Eastern Massachusetts.—Mrs. E. B. EARLE, Newton, Mass.
Western Massachusetts.—Mrs. JOHN HILGERTH, Holyoke, Mass. Assistant, Mrs. N. N. Bishop, Chicopee Falls.
Rhode Island.—Mrs. M. E. HINDS, Providence.
Eastern Connecticut.—Mrs. E. DEWHURST, Voluntown; Assistant, Miss MARY L. HOWARD, Hartford.
Western Connecticut.—Mrs. FRANCES MCKINNEY, Ansonia; Assistant, Miss MARY L. HOWARD, Hartford.

All correspondence relating to Alaska matters, and orders for leaflets and mite-boxes, should be sent to Mrs. James McWhinnie, 510 Tremont Temple, Boston. All other correspondence relating to the Society should be sent to the Corresponding Secretary, Mrs. M. C. Reynolds, 510 Tremont Temple, Boston.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

General Offices, 111 Fifth Ave., N. Y. City.

OFFICERS

President.—E. M. THRESEER, Esq., Ohio.
Vice-Presidents.—ANDREW McLEISH, Esq., Ill.; JULIUS J. ESTEV, Esq., Va.
Treasurer.—FRANK R. HATHAWAY, Esq., N. Y.
Auditors.—LEONARD F. REIGAN, Esq., N. Y.; EDGAR L. MARSTON, Esq., N. Y.
Cor. Sec.—THOMAS J. MORGAN, LL. D., N. Y.
Assistant Cor. Sec.—REV. ALEX. TURNBULL, N. J.
Field Sec.—H. L. MOREHOUSE, D. D., N. Y.
Rec. Sec.—A. S. HOBART, D. D., N. Y.

GENERAL SUPERINTENDENTS OF MISSIONS

Pacific Coast Division.—Washington, N. D., Idaho, Oregon, Nevada, California, Arizona, and Alaska. Rev. C. A. WOOLY, D. D., 302 Gooding Building, Portland, Oregon.
Trans-Mississippi Division.—Iowa, Missouri, Nebraska, Kansas, Oklahoma, Indian Territory, Colorado, New Mexico, Wyoming, Utah, Montana and Southern Idaho. Rev. N. B. RAIKIDAN, 521 N. Y. Life Building, Omaha, Neb.
Upper Mississippi District.—Minnesota, North Dakota, South Dakota, and Wisconsin. Rev. O. A. WILLIAMS, D. D., Minneapolis, Minn.
The French in New England.—Rev. J. N. WILLIAMS, 22 Arch Street, Providence, R. I.
The Germans.—Rev. G. A. SCHULTZ, 320½ Webster Street, Jersey City Heights, N. J.
District Secretary for New England.—Rev. F. T. HAZLEWOOD, D. D., Tremont Temple, Boston, Mass.

THE Alaska Calendars will be ready by November 15th. Send orders for them as early as possible. The calendars will be more attractive than last year, and will have upon one side a bundle of facts concerning Alaska. We wish to realize one hundred dollars for the Alaska Mission from the sale of the calendars. Will you help us to secure that amount?

THE annual letter has been sent to all of our New England superintendents. Please take a personal interest and see that your superintendent does not fail to notice the appeal.

A BRIEF leaflet concerning John Eliot is now ready. Also a leaflet with special reference to a Christmas entertainment. Price one cent each and postage.

IN sending for the new booklet, "Suggestions for Indian Lessons," for Farther Lights and Young People's Societies, remember that the price is fifteen cents, and three cents additional for postage.

THE subject of the next issue of the paper will be "The Outlook," and we shall endeavor to have some items from all branches of the work.

THE twentieth anniversary of Spelman Seminary will be celebrated by public exercises in Rockefeller Hall on November 14th, 15th, 16th, and 17th. The new buildings, Reynolds Cottage, Morgan Hall, Morehouse Hall, and MacVicar Hospital, will then be dedicated. An outline of the general program is given below. We hope that some of the readers of ECHOES will attend these exercises.

THURSDAY, November 14th.

7.30 P. M. A meeting of general congratulation. General Survey of Spelman's Twenty Years. Spelman's Aims.

FRIDAY, Nov. 15th.

10 P. M. The Work of Negro Women in the Public Schools.
 2.30 P. M. The Work of Negro Women in Society.
 7.30 P. M. Hospital Work for Negro Women.

SATURDAY, November 16th. *Alumnae Day.*

10 A. M. The Work of Negro Women in the Home.
 2.30 P. M. The Work of Negro Women in Church and Missionary Activities.
 5.30 P. M. Alumnae Reception.
 6.30 P. M. Alumnae Business Meeting.
 8 P. M. An Entertainment by Students of the Seminary.

SUNDAY, Nov. 17th.

3 P. M. Dedication of New Buildings.
 7 P. M. Providential Leadings.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. V.

NOVEMBER, 1901

No. 11

The Woman's American Baptist Home Mission Society

Editorials



WE would again stir up the minds of our Baptist sisterhood concerning the Anti-polygamy Constitutional Amendment. Our New England women worked bravely to prevent a polygamist taking his seat in Congress.

We urge these same women to circulate petitions, hold meetings, and personally to influence those who are ignorant upon the subject. Above all pray for the success of this movement.

Anti-polygamy Petition

WE, the undersigned, etc., do hereby petition you to use your best endeavors to secure prompt action by the Fifty-seventh Congress, proposing an amendment to the National Constitution, and submitting the same to the legislatures of the several States, defining legal marriage to be monogamic and making polygamy and polygamous cohabitation, under whatsoever guise or pretence, a crime against the United States, punishable by severe penalties, including disfranchisement and disqualification to vote or to hold any office of honor or emolument under the United States or any State or Territory thereof."

We have been asked many times during the past weeks if the above petition, now being circulated by various organizations, is not too broad. We would say: "That the United States Statutes, as interpreted by the courts, define polygamy so as to confine the term to cases where the marriage ceremony can be proved. Since polygamous marriages occur in the secret places of Mormon temples, where none but oath-bound Mormons are permitted to be present, it has always been impossible to prove such ceremonies. Hence we must prohibit polygamous cohabitation (or living) in order to put a stop to the evil, as was done in the Edmunds-Tucker legislation prior to statehood."

No Time to Lose

IN order to secure the submission of a constitutional amendment, we must have the affirmative votes of two-thirds of both houses of Congress; and then, to make it effective, it must be ratified by the legislatures of three-fourths of the States.

"In view of the fact that the Mormons already have the balance of power in several States, we shall need the support of almost all the other States; and we have no time to lose. If we delay matters, the Mormons will soon secure the balance of power in enough additional States to enable them forever after to prevent the ratification of an anti-polygamy amendment.

"The Christian people of our land have a great opportunity before them at this time. By improving it, they can easily settle this great question, and settle it in the right way, and for all time, by peaceful methods. Those who know most concerning the growth of polygamy and what is involved in it, are most deeply impressed with the supreme importance of decisive action now."

Mormons in London

THE semi-annual conference of Mormon missionaries in London came to a close with three services in the Finsbury Town Hall, which was crowded at all three. G. Q. Morris presided, and addresses were made by Messrs. Lyman, Eckersley, and Emmett, apostles, and other Mormon leaders from the United States. Mr. Lyman referred to the work of the mission in London as a great success.

The Mormon Boycott

THE Mormon church uses the boycott against periodicals which publish articles showing up her evil doings. How? By threatening to boycott all goods found advertised in these papers. The Mormon church history is a long record of deceptions, blasphemy, treason, assassination, and polygamy. No wonder that the Mormon church fears to have her true record brought to light!

The Only Check

THE only certain permanent check upon the progress of polygamy, and the only solution of the problem it presents, is found in bringing polygamy within the jurisdiction of the *federal courts*, whose officers will owe no political obligation or allegiance to the influential criminals whom they are called upon to prosecute for this class of offences.

What Mormons Teach

THE law of plural marriage was God-given, and as eternal as any law ever given by the Father, and any persons who disbelieved it or sought to hide behind the government restriction on the Manifesto, or were afraid to advocate its principles, were not Latter Day Saints.

Keep it Alive

MRS. SUSA YOUNG GATES, editor of the *Young Ladies' Journal*, official organ of the Young Ladies' Mutual Improvement Association (the Mormon Y. W. C. A.), and prominent in the East as a Mormon lecturer on social morals, said in an address before a Y. L. M. I. Associational Conference in Mammoth last year: "Girls, do not forget polygamy; you cannot practise it now, but keep it alive in your hearts, and remember there are four girls to every boy in Utah." (Census shows only a very small excess in number.)

A Strategic Position

THE lands which the Mormons occupy are among the most fertile in all this country. The mountains of Utah have untold mineral wealth; the climate is delightful and the most healthful. From a political standpoint the Mormons occupy a strategic and commanding position, where at the present time a minimum number of votes can have a maximum influence over legislation at Washington. The thoughtful observer cannot resist the conclusion that the people who can control that section of country are bound to have a great influence in shaping the destiny of this nation.

An Eye Opener

AN article has recently gone the rounds of the papers, to the effect that through the influence of the public schools Mormonism will soon be a thing of the past. In view of this article, the following, from one who has lived among the Mormons (outside of Salt Lake City), and has a full knowledge of the facts, will be an eye opener.

"There are still over fifty towns in Mormondom, ranging from 500 to 2,000 in population, where the rising generation have no Christian instruction. In these Mormon towns the pretended public schools are Mormon sectarian schools under another name. The Mormon religion is more carefully taught than reading, writing, or any branch of education. Unless the mission school is planted, and the true Christian religion taught, the children and young people of these towns have no prospect of anything else than to grow up to be slaves to a wicked system, and to swell the ranks of the Mormon missionaries who are overrunning our country to gain converts to the same degrading faith."

God a Man



HE being whom we call our Father in Heaven was once a man as we are," so they declare, "and we may sometime become gods as he is." God is a creature of bones and flesh, or, to quote, "the Father and the Son are in form and stature perfect men; each of them possesses a tangible body, a body of flesh and bone." In the words of Heber Kimball, in 1857: "You think our Father and our God is not a lively, sociable, and cheerful man; he is one of the most lively men that ever lived."

This seems to us profoundly blasphemous, but to the Mormon it is a very precious belief. He ridicules our faith, and tells us that a God who is not a person in its most literal sense is simply a myth, a mystery, a mere nothing.

An educated Mormon came to see me the other day, and I read to him the above paragraphs, then asked: "Do these statements represent your belief?"

"Perfectly," was the quick reply. "We can talk to our God as man to man, face to face, but you —"

"We cannot," was my answer.

"The God of your theories," I said, "being of flesh and blood, cannot be omnipresent."

"Only influentially," he answered. "Having a body like ours, he can be in but one place at one time. What you call personal omnipresence is simply unthinkable."

"None the less true, however," I suggested, "because inconceivable by a finite mind."

"What is inconceivable is of no practical value, though," he responded. "If the idea of God is to be of any use to the world, he must be in every essential respect like ourselves."

I put in a demurrer to this assertion, and then added: "Likeness to man involves a good deal."

"We accept it all," was the answer.

"Is your God passionate, impulsive, and at times unreasonable, as human beings are?"

"Certainly. Doesn't the Bible say so?"

"But men establish homes and have a domestic life."

"And so does God," was the answer.

"And, pardon me, I don't want to seem irreverent, a man has a wife, and begets children."

"And why should not God enjoy these privileges?" he answered.

"You really believe this?" I asked.

"Assuredly I do," he replied. "We are all God's children, not created but begotten. We have a father in heaven, and is there any reason why we should not have a mother also? That mother is God's wife. He is married, and that is why we inherit the love of home life. How should we ever have thought of such a thing if he had not set us the example?"

But it is hard to believe and nobody does believe that ecclesiastical officials do not advise where once they commanded. Mormonism is a despotism which is out of sympathy with our institutions. It is un-American in its spirit and operation. — Rev. Geo. Hepworth, N. Y. Herald, 1896.

Mormonism the Only Legal Government

"Any people attempting to govern themselves by laws of their own making, and by officers of their own appointment, are in direct rebellion against the Kingdom of God" (Mormonism).

— APOSTLE ORSON PRATT.

Union
of
Church
and
State

No
Room
for
it
in
America



THE American people do not yet realize the perils to our republic through Mormonism. The superficial tourist to Salt Lake City will be shown the interesting sights, will listen to the great organ in the Mormon Tabernacle, will be entertained by wily Mormons, and on returning home will declare that Mormonism and polygamy are dying out.

Do not be deceived by such statements. Those who are living among Mormon people and know them root and branch, assure us that its grip on the people of the Rocky Mountain States and Territories is tightening; that its baneful influences are rapidly extending and dominating the States beyond.

The Mormon people themselves do not realize that their high church leaders are what might be called in the police court "confidence men" and impostors of the worst type, for they are masquerading under the cloak of a polygamous religion to gain money and temporal dominion.

The corrupt Joe Smith, the bloody and shrewd Brigham Young went into the Mormon church business solely for the money and power there was in it. From that day to this the inner circle of the Mormon hierarchy have heaped up riches from the tithes of their deluded followers. Strip from these leaders this opportunity for *plunder, polygamy, and power*, and Mormonism will collapse. There would be nothing left for them to work for.

Their Political Power

JUST here is the peril to our republic, for Mormonism is an absolute monarchy. One man, the head of the Mormon church, has the power to rule Utah. He also controls the

balance of political power in Idaho, Wyoming, Colorado, and Nevada, as well as the Territories of New Mexico and Arizona. The Mormon church is rapidly gaining political power also in California, Washington, Oregon, and Montana.

The Secret

THE secret of Mormon activity and zeal in making proselytes is to rapidly settle these States with Mormons in order to gain votes and thus secure their complete political control. It is the settled purpose of the Mormon church to rule the United States. This may seem visionary, but look what has already been accomplished by them in seventy-five years. Already the Mormon church can control enough electoral votes to make a bid for them very desirable by any political party.

This political power already gives the Mormon church undue influence in the councils of the government at Washington, making it exceedingly difficult to enact legislation for the suppression of polygamy. Let it be once understood by the Mormon church that the national government does not propose to interfere with polygamy, and its general practice will again be openly encouraged and enforced as a religious duty. The Mormon church still believes polygamy and teaches it. Every patriotic man and patriotic woman has a duty to perform. Use your influence with your Congressman to vote for a constitutional amendment prohibiting polygamy in the United States. If this can be done, it will mark the beginning of the end of Mormonism, which is a disgrace and menace to our republic.

The illustration at the head of this article fittingly characterizes the purpose of the Mormon church leaders.

An Interview with Lorenzo Snow

IHAD a very pleasant chat with President Snow the other day. It is through him that the church receives the revelations which govern its policy, for the Mormons believe that when the church as a body is in perplexity of any kind the president can retire for a more or less prolonged season of prayer and receive by direct communication from God the needed advice.

This is, of course, a doctrine which all Christendom accepts to a certain extent. We believe that each individual may have access to the Infinite, and that God is a very present help in time of trouble. The world's faith in that fact is the corner-stone of religion. But that the head of a corporate institution should be singled out as the recipient of a special revelation, and that the members of that institution should be bound to give up their personal convictions and accept that revelation as authoritative, is a very different matter. It is a dangerous dogma, because it destroys all freedom of thought and action, and organizes a system of intellectual despotism on the one hand, and of slavery on the other, which puts an end to the manhood of a man and the womanhood of a woman. Mormonism, therefore, is fundamentally antagonistic to the principle on which this republic is founded—namely, the right and the duty of the citizen to think for himself on every subject, political and religious. However honest the Latter Day Saints may be, they are a menace to our government, the anomaly in our civilization, and the more honestly they hold to their convictions, and the more firmly they act on them, the greater is the anomaly and the more serious is the menace.

My talk with President Snow was very interesting. He was born in 1814, and is therefore in his eighty-sixth year. Perfectly erect of stature, and in the enjoyment of sound health, he wears his great age with grace and dignity. He has many wives, more than I can name, and forty-two children, the last of whom was born only three years ago, when the father was past his fourscore.

A TRAVELLER.

Lorenzo Snow

PRESIDENT SNOW of the Mormon church died recently. He was 89 years old. He was born near Ravenna, O., of Massachusetts stock, and early in life became a Mormon, crossing the plains in 1848 when the great movement that resulted in the founding of Salt Lake was begun.

Of late years he had not been in very good health, and had more or less troubles, chiefly with his family, which consisted at that time of four wives and forty-nine children, his two "first" wives—he married both at the same time—having died many years ago.

Less than a year ago there was a movement on the part of his children to secure fair treatment for the older wives; they appealing to the church, of which their father was then the head, for relief. He was accused of allowing these poor women who have borne his name and shared

his youth to live in penury, while the fourth wife enjoyed all the luxuries that wealth can command.

Mrs. Minnie Snow, his last and favorite wife, lives in a palace in Salt Lake City; the three other wives dwell in miserable hovels in Brigham. Mrs. Minnie has horses and carriages, rich gowns, and many servants; they lack even the rudest necessities of life.

She has the exclusive use of the president's box at the theatre; they have no amusements, no luxuries, few comforts.

The paper was a scathing arraignment of Minnie Jensen Snow. It is charged that she is scheming to enhance her



LORENZO SNOW

President of the Mormon Church, who died recently. He left several wives and over forty children.

own interest, and secure as much of President Snow's property as possible for herself and her children, whom, it is believed, inherit the bulk of his millions.

The legality of Snow's various marriages is all in a pitiful tangle.

If he had had a "first wife," she by law would be the only legal wife. But Snow was first "sealed" to two women by the same ceremony. Neither was legally married. Both are dead. Neither of the three wives in Brigham can claim to be his legal mate; they were all married into polygamy. Nor could Mrs. Minnie Jensen Snow make such a claim as to her first marriage. She also was married into polygamy.—*Boston Record*.

This is the kind of a man the Mormons believe is God's only representative on earth.

THE late President Lorenzo Snow of the Mormon church left no will, and the property owned by him, according to the administrator, is valued at \$10,000 to \$12,000. The heirs number 30, including two wives, 12 sons, 13 daughters, and three grandchildren, but in the administrator's list the name of Leroi C. Snow, the reputed favorite son of the late church president, does not appear. Neither does the name of his mother, Minnie Jensen Snow, the youngest wife, with whom the decedent was living at the time of his death.—*Boston Journal*, Oct. 18, 1901.

Some Things I Have Seen and Heard in Utah

THE students from the Brigham Young Academy often come to our Sunday evening services, sometimes a dozen or two. Often they stay to argue at the close of the service. On this occasion there were about a dozen young men and women. One young man, who had been on a "mission," said that he knew that "Baptism was a saving ordinance." "What about the thief on the cross?" some one asked. "I know he was baptized, because the Bible says that all Jerusalem and all Judea were baptized by John."

Our pastor's wife spoke of the many changes made in Mormon doctrines since she came to Utah, when one of the young men spoke up: "I can change the Bible if I want to." One of the young men thought that Joseph Smith wrote the Bible.

One of the young women said, "There were many beautiful things about polygamy." When asked why she did not enter polygamy she replied, "I don't have a chance." Some one remarked that it was against the law, when one of the young men said, defiantly, "I will marry twelve wives if I can support them."

On another occasion I was calling at the home of a woman whose people were Catholics, and was urged to stay to tea. Soon after a man and his wife called; they are Mormons. They were also invited to stay to tea. Just as we were passing out to the dining-room a young man came in, the son of these Mormons, and sat down with us. Our hostess asked this young man to say grace; which he did in their parrot-fashion, closing with the name of Christ upon his lips. Two minutes later he used that name in an awful oath. No apologies were made, and no one seemed to notice it. This young man's mother had told one of our members that she was holy and never sinned.

Apostle Joseph F. Smith said, in a speech in Provo Tabernacle, that "God was perpetuating his species in the Latter Day Saints." Some one had written him an anonymous letter. For a half hour he denounced that person, when finally he said: "I am going to swear — damn such a man!" (It was real swearing.) The vast congregation tittered as if it was funny.

Another time, in our church, about a dozen Brigham Young Academy students tarried after the Sunday evening service. They brought up the subject of polygamy. Our pastor's wife said, "You promised to give it up when Utah became a State," when one of the young men said, vehemently, "Polygamy is dear to our church, and we will never give it up!"

A woman here, telling some of her history, — her father is a polygamist, — said to my room-mate, "Polygamy puts the devil into people." Next door to where I am rooming lives a polygamist's wife. There is only a garden between my room and their house. It is a daily occurrence for the mother to scold and swear at the children, and the children to scold and swear back at her. They are "good Saints," and go to church every Sunday.

In speaking to a woman, whose people are all Mormons, but she is an apostate, about the Evan's Bill, she said, "The

Mormon people have taught their children to lie under oath from infancy, and are told that it is righteousness if it defends polygamy."

For the thoughtful reader there is no need for comment. Such is the spiritual atmosphere the missionary has to constantly encounter here, and yet people say, "The Mormons are pretty good people; let them alone!" Is polygamy dead? Is Mormonism dying out?

To-day I attended the funeral of a very ungodly woman, conducted by the Mormons. I had visited her frequently during her illness, and she knew she could not get well, and in spite of all entreaties to turn to Christ for pardon, she told me at six different times that she did not believe there was a God, "For he never called on me or ever visits me, but just lets me suffer." The night before she died, she said to the woman who was with her, "I am afraid to go to sleep, for there are little devils all around the room." The meeting-house was full of her neighbors, and boys and girls, who knew her character, and yet the one who presided at her funeral said, "Don't worry about this sister, she is all right," because she had asked some elders to pray for her once. If one can live such a life with no repentance at its close, and be "all right," are not all danger signals thrown aside and sin given free course?

But who with the love of Christ in her heart does not pity these self-deceived people, thousands who have been taught these things from their infancy and know nothing else? Oh, for prayers, and gifts, and workers for Utah!

And as you pray for the missionaries here, perhaps you can pray more intelligently if you know that the words of Tennyson are true of Mormonism.

"A lie which is all a lie may be met with and fought outright;
But a lie which is part a truth is much harder to fight."

Provo, Utah.

A LADY MISSIONARY.

I Dare Not Idle Stand

I DARE not idle stand,
While upon every hand
The whitening fields declare the harvest near;
A gleaner I would be,
Gathering, dear Lord, for Thee,
Lest I with empty hands at last appear.

I dare not idle stand,
While on the shifting sand
The ocean casts bright treasures at my feet;
Beneath some shell's rough side,
The tinted pearl may hide,
And I with precious gifts my Lord would meet.

I dare not idle stand,
While over all the land
Poor, wandering souls need humble help like mine;
Brighter than brightest gem
In monarch's diadem,
Each soul a star in Jesus' crown may shine.

I dare not idle stand,
But, at my Lord's command,
Labor for him throughout my life's short day;
Evening will come at last,
Day's labor all be past,
And rest eternal my brief toil repay.

— The Missionary Monthly.



American Baptist Home Mission Society

The Menace of Mormonism

MORMONISM in its spirit is wholly anti-American. It is essentially a theocracy, an absolute union of Church and State. The president of the Church of Latter Day Saints has been the embodiment of the Mormon idea of both civil and ecclesiastical authority. The apostles and other members of the Mormon hierarchy have been regarded as the real rulers of the Mormon people. The only patriotism that the Mormons have known hitherto has been devotion to the church, and the only reason recognized by them has been disaffection toward the hierarchy. It was originally planned to have Mormonism occupy a practically independent position. Their whole system of tithing and public administration of funds was to take the place of public taxation. When this foolish conception of the absolute autonomy of Mormonism as an ecclesiastico-political system was found to be impracticable, it was replaced in the popular mind by a still more daring idea of the political dominance of Mormons in the administration of the republic. They seek to gain the balance of power not only in several Western States, — Utah, Nevada, Idaho, Wyoming, Colorado, and in the Territories of New Mexico and Arizona, — but they boast that they will control legislation in Washington. Their missionaries have been sent into all of the prominent cities of the East, where they are attempting to corrupt public sentiment, to disarm criticism, and to prepare the way for their dominance in Washington.

As a religious system Mormonism is thinly veiled paganism. Its doctrines of God are absurd in the extreme, not to say blasphemous; and its doctrines of man, and its teaching regarding the family relation are gross and outrageous. It is a base superstition, and the whole influence of Mormonism upon our national life is hurtful and degrading. Mormonism ought to be resisted at every point, and forced to retreat from its present audacious, aggressive attitude.

We believe that this national menace calls for extraordinary activity on the part of the friends of good government and purity in personal and family life. The anti-Mormon factors at work in Utah should be greatly strengthened and increased. There ought to be more missionaries and more schools, and greater zeal in combating Mormon-

ism in its strongholds. We believe that the campaign against Mormonism now in progress ought to be and can be made completely successful. Sometimes the work seems to be slow and results unsatisfactory, but we are firmly convinced that steady and hopeful progress is being made and that there are indications that if the present efforts are kept up as they should be, Mormonism will in the not distant future lose its perilous power, and take its place along with African slavery and other evil forces which have been driven from the arena of warfare against the welfare of the republic. Necessarily the chief factor in this vigorous contest for truth and righteousness must be the faithful preaching of the true gospel of Jesus Christ, the circulation of the true Scriptures, and the inculcation in the minds of the young Mormons of a real patriotism. The missionary must lead, but there are other forces that will accompany him and aid him in his work. The public opinion of the United States is overwhelmingly against Mormonism; the power of the public press is almost entirely against it; politicians recognize the force of public opinion; the public schools are doing their work, slowly and unsatisfactorily, but, nevertheless, effectively; the Gentile element, while not strictly evangelical in spirit, is, on the whole, antagonistic to Mormonism. It seems to us, therefore, highly important that the campaign against Mormonism should be pushed forward with a new vigor, and that all who are interested in the overthrow of the pernicious system should take heart and redouble their efforts.

Smith Chief Mormon

AT the regular meeting of the apostles, held in the Mormon Temple, Joseph F. Smith was chosen and set apart as President of the Church of Jesus Christ of Latter Day Saints, in succession to the late Lorenzo Snow, with John R. Winder and Anthony H. Lund as his First and Second Councilors respectively. President Smith was also named as Trustee-in-trust for the church. He was likewise named as President of the Salt Lake Temple, with John R. Winder as his First Assistant.

Apostle Brigham Young was set apart as the President of the Quorum of Twelve Apostles. It was also decided to hold a special conference of the church, which has been called for the second Sunday in November, to ratify the action of the church authorities as far as that shall be necessary. — *Boston Journal*, Oct. 18, 1901.

The God of the Mormons

THERE are many difficulties in the way of successful missionary work in Utah, difficulties which are by no means decreasing, but if anything are growing in size and number. Let no one think that thirty years of hard toil on the part of the devoted missionaries of the cross, in this dark land, have caused the millennium of righteousness to appear. Many faithful missionaries have been at work in various places, setting forth the pure Gospel of the Cross. Yet how much of the land yet remains to be possessed! There are scores, if not hundreds, of towns and villages, especially in the southern part of the State, where there is no preaching or Sunday schools of any kind whatsoever outside of Mormonism. In these places the entire population is growing up without the slightest knowledge of the true God and the pure Gospel of the Christ of Calvary. But do not the Mormons have as the very first article of their faith the statement, "We believe in God, the eternal Father, and in his Son, Jesus Christ, and in the Holy Spirit?" True; but what is the Mormon meaning of this doctrinal statement? Let their own leading teachers answer. "Jesus Christ and the Father are two persons, in the same sense that Peter and John are two persons, possessing every organ, limb, and material part that man possesses." "The purest, most refined, and subtle of these substances (electricity, etc.) is that substance called the Holy Spirit" (P. P. Pratt, "Key to Theology," pp. 42 to 46). Listen again to blasphemy, arrogant and blatant enough to make the devil blush. "Adam is our father and our God; and the only God with whom we have to do" (Brigham Young, "J. of D.," vol. i., p. 50). "God himself was once as we are now, and is an exalted man (Jos. Smith, "J. of D.," vol. vi., p. 3). "When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him" (Brigham Young, "J. of D.," vol. i., p. 50). And their explanations from "inspired sources" on this subject could be greatly multiplied if we had time and space; but these will suffice for us to see that the very foundation of Mormonism is not only non-scriptural, but absolutely anti-scriptural. And yet the great boast of Mormon members here in Utah, and Mormon missionaries down East, is that no people follow the Bible as closely as they themselves. I said to a man, the other day, who used to be a Presbyterian in Illinois, "I could never be a Mormon, for it departs too far from God's divine Book." "Is that so?" he replied. "Why, I am a Mormon because no people follow the Bible so closely as the Mormon church." So one of the great difficulties in mission work among the Mormons is that, while they use the same doctrinal terms as used by Evangelical Christians, yet their definition is so radically different that a great deal needs to be undone before any true work of grace can be wrought in their lives. Water can never of itself rise higher than its level, and no man with a low and degrading view of the Jehovah of the Bible can ever rise to a high moral life, much less a spiritual. This low and degrading view of God throws a great deal of light on the sad moral conditions prevailing in so many parts of Utah, as witnessed even by

late utterances of leading ecclesiastics of the Mormon church.

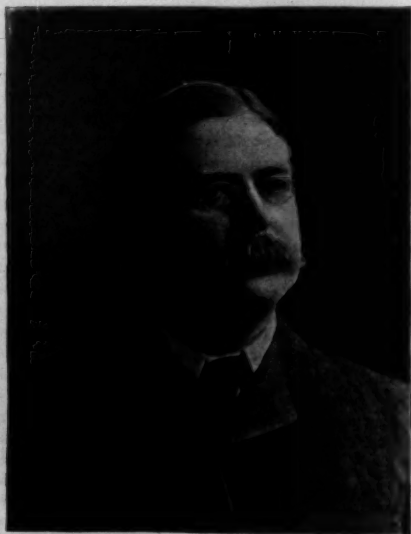
Let us strengthen our work by an increase of godly, spirit-filled men, by sustaining mission day schools for the children, by scattering broadcast the Word of God, by giving our prayers and tears for the work in this hardest of fields. — *By a Utah Pastor.*

Polygamy and Divorce

THERE are two constitutional amendments before Congress: one forever prohibiting polygamy in the United States and empowering Congress to enact laws for the punishment of polygamists; the other providing for uniform marriage and divorce laws by Congressional legislation. These two provisions ought not to be entangled. The one ought not to be made dependent upon the other. Certainly the former ought not to wait upon the latter. There are serious theoretical objections to a constitutional amendment giving Congress power to legislate upon the subject of marriage and divorce. A uniform divorce law enacted by Federal authority would certainly lower the standard in some States; it is not certain that under its administration the standard would be raised in other States. Rights of property are very closely connected with laws of marriage and divorce. The States cannot, under a Federal system, agree to transfer their jurisdiction over property questions to the Federal government. There are still greater practical objections. A conference of commissioners appointed by the various States has been organized for the purpose of securing uniform State laws, and considerable progress toward securing this uniformity has already been made in the action of these State Boards of Commissioners. Until this endeavor to secure uniformity by State action — an endeavor which, if successful, would secure also at least some uniformity of public sentiment as well as of legislation — has been tried and proved hopeless, no other conflicting experiment should be undertaken, because no other conflicting experiment will be likely to succeed. Whatever may be right or necessary in the future, for the present an amendment to the constitution transferring marriage and divorce from the State to the Federal government ought not to pass, and in all probability cannot pass. On the other hand, the amendment to the constitution prohibiting polygamy and empowering Congress to enact laws for the punishment of polygamists, if submitted by Congress, would be almost certain to be ratified by the necessary number of States of the Union. Three-fourths of the States must unite in order to secure any amendment to the constitution. Three-fourths of the States would now ratify any such amendment as this, if proposed by Congress. The committee who have this matter in charge ought to report instantly for action the amendment prohibiting polygamy, and reserve the other amendment for further and fuller consideration. Readers of *The Outlook* who are interested in securing now the prohibition of polygamy would do well to exert whatever influence they can, through local meetings, local press, or correspondence with their representatives in Congress, to bring about this desirable result. — *Editorial from The Outlook for Feb. 5, 1901.*

The Mid-year Conference

IN accordance with the recommendation made at Springfield, Mass., at the Anniversaries in May, 1901, there will be held in the Madison Avenue Baptist Church, corner of Madison Avenue and 31st Street, New York City, on Tuesday and Wednesday, December 3d and 4th, a conference of the Executive Boards of the American Baptist Missionary Union, The American Baptist Home Mission Society, The American Baptist Publication Society, The Woman's Baptist Foreign Missionary Society (Boston), The Woman's Baptist Foreign Missionary Society of the West (Chicago),



REV. A. B. CHAFFEE, D. D.

The Woman's American Baptist Home Mission Society (Boston), and The Women's Baptist Home Mission Society (Chicago).

On Tuesday, December 3d, at 10.30 A. M., there will be a meeting of the Executive Boards. At 2 o'clock P. M. there will be a public meeting with an address on "Coöperation in the Collection of Missionary Offerings," by Rev. C. A. Cook, D. D., of New Jersey. This will be followed by a general discussion.

At 8 P. M. there will be a public meeting with an address on "What Changes, if any, are Desirable and Feasible in our Denominational Missionary Organizations and Methods," by W. C. Bitting, D. D., of New York, followed by a general discussion.

On Wednesday, 10.30 A. M., there will be another meeting of the Executive Boards.

The public are most cordially invited to the public meetings, and it is earnestly requested that any persons having

special interest in the subjects under discussion will be present to present their views.

It is expected, also, that there will be held at the same time a meeting of the Joint Committee appointed by the Missionary Union, Home Mission Society, and Publication Society on the subject of "Collecting Agencies."

BISHOP COLLEGE, at Marshall, Texas, is very fortunate in securing as its president Dr. A. B. Chaffee, who has already entered enthusiastically upon his new duties. He was born in Philadelphia in 1852, of New England parents; he is a graduate of Princeton University and of Rochester Theological Seminary. For eight years he occupied the chair of Latin language and literature in Franklin College, Indiana, and for two years that of chemistry and physics. He pursued special studies in chemistry at Harvard University, and was a student in sociology in the University of Chicago. We bespeak for him the confidence and hearty support of the friends of negro education, and prophesy for him a career of great success.

Home Mission Society as Receiver and Transmitter

REV. DOCTOR ASHMORE, our veteran foreign missionary, whose written as well as spoken utterances are trenchant and stimulating, recently wrote an article, with the heading given above, for the *Michigan Christian Herald*, which we would like to quote in full, did space permit. The closing portion is as follows:

"Yet there are other things in which the Home Mission Society has been a great receiver from the home mission fathers, and ought to be a greater transmitter to the home mission children. As a denomination, we stand for certain mighty and indispensable conceptions of truth and of righteous order. Among them are the right of the soul to freedom of intellect and liberty of conscience — the necessity of a full translation of the word of God, no union between the Church and the state, a regenerate church-membership, observance of the ordinances as the Scriptures have delivered them unto us, and, above all, the absolute and exclusive headship of Jesus Christ in his Church, to the exclusion of tradition and of human dictation. Not that we are alone in all these things, but we do stand alone in some of them, and are at the very fore-front in all of them. The mission, therefore, of the American Baptist Home Mission Society is not completed by simply sending our quota of men to the frontiers to preach just the same things that others preach, nor to teach in our Southern schools just what others teach. We have all that, and a great deal more. It is not quantity but quality which constitutes our "crowning excellence" — quality which includes fulness and completeness of the whole counsel of God, and a saving health which shall be to all nations. It is not a matter of invidious comparison, — in some things we need to emulate other denominations, — but, take it all in all, our American Protestant Christendom, if it had to do without any home mission society, could least afford to do without the Baptist. Be it to our glory, therefore, to deliver unto others first of all that which we also receive. The world needs the things we stand for."

Baptist Pioneer Work in South Dakota

DURING the last quarter, the writer, together with the Scandinavian missionary, Rev. A. Swartz, held a series of meetings in a big Scandinavian settlement where no real Baptist work before has been done. We started the meetings with twenty-two in attendance, and ended them with 225. The members of the Swedish Lutheran Church were strictly forbidden to attend our meetings, which were held in the tent, but they could not keep the young people away from them, although they scared them, saying that we wanted to baptize them as soon as they would come to the tent. If we did not see any result of the meetings in souls that found peace in Jesus, we saw how the prejudices against us fell away, and, as a consequence, we have the privilege to visit the place once a month and tell the glad news.

Here in Sioux Falls we have also had a series of meetings. Brethren A. Swartz and O. Sutherland, the latter missionary colporter for A. B. P. S. in the State, were among us and preached the Gospel. A few found peace with the Lord, and many came to our meetings that never before attended them. Many of the Norwegians came to them. We hope to have a series next summer also, and then be able to secure a Norwegian brother, so we may be able in a still better way to reach the thousands of that nationality who live in Sioux Falls. When the readers of THE HOME MISSION ECHOES go to God in prayer, please do not forget us here in South Dakota and Sioux Falls.

E. J. NORDLANDER, *Missionary.*

The Poles in Massachusetts

THE last seventeen days I was in Worcester, Mass.; I came home last night. There are four Polish Baptists; three are members of our church, and one came from Poland and did not join any church yet on account of the language. They invited me to visit them, and paid all my travelling expenses, and furnished me with board while there. I made acquaintance with some other people there, to whom I preached the Gospel and distributed tracts and Christian papers. I also visited two English Baptist churches, and also went to Webster, which is a neighboring city; there I visited about thirty families, distributing among them Christian literature. May God bless the seed of truth which is spread there. JOS. ANTOSZEWSKI.

BY the will of the late Jacob S. Rogers, of New Jersey, the American Metropolitan Museum of Art, located in Central Park, New York City, will receive more than five million dollars. This is a magnificent sum of money to be given by one individual to one single institution.

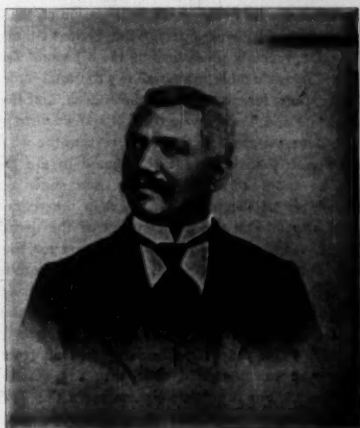
The museum is ably administered, and will make good use of this large gift. Such a collection of works of art as it is accumulating are instructive and pleasing, and constitute an important feature in the educational and æsthetic agencies of the great city. There is apparently no limit which can be safely set to the amount of money that such

institutions can absorb. "The Wallace Collection," in London, which is not large, is said to have cost more than twenty million dollars.

A five million dollar gift at one time, by one individual, to the great cause of Home Missions, would mark an epoch in religious history. Does any intelligent person doubt that such a gift would accomplish more for the uplift of humanity than if put into a museum?

Dr. C. S. Dinkins

DR. C. S. DINKINS, President of the Alabama Colored University, died suddenly at his home in Selma, September 19, 1901. He was a graduate of Roger Wil-



C. S. DINKINS, D.D.

liams University and of Newton Theological Institution. For twenty years since he left the seminary, he has been a faithful, conscientious, efficient worker among his own people. He will be greatly missed and sincerely mourned.

Roosevelt's Moral Nerve

"THE colored baritone of St. George's Church, in New York City—a Mr. Burleigh—went to Albany one day to sing at a private musicale. After it was over the baritone went to a near-by hotel, but was refused admittance because of his color. Four other hotels were unwilling to receive him. Coming back to the house where he had sung, he explained his predicament. Governor Roosevelt, who had been one of the guests, heard the conversation. 'What's that?' he roared. 'Here, Burleigh, you come with me. I'll see to it that you get a bed.' He drove to his own home, gave the singer the best guest-room in the house, and saw to it before he went to bed that every Albany newspaper would announce the next morning that Mr. Burleigh had been a guest at the executive mansion."

The Prevalence of Lynching

THE rôle which mob vengeance has played and still plays in American life is perhaps the darkest blot left on our credit as a civilized people. It is the shadow which darkens our ideal of even and equal public justice, of respect for the law, and protection and security under it. An inheritance in the West from the crude conditions of frontier life, and in the South from the race conflicts of the reconstruction era, the passion for mob violence has maintained itself with singular persistency against the sobering influences of reason and order.

For those who hope to vindicate American credit from this last stigma there is some encouragement, however, in the conclusions to be drawn from a tabulation of the lynchings occurring in various parts of the United States from 1885 to 1901, recently published in the *Chicago Tribune*. From the *Tribune's* table, which shows the total number of illegal executions for each year of the sixteen, and the total for each State and Territory in the full sixteen year period, it can be demonstrated, for instance, that on the whole the mania for mob justice has clearly abated in the last ten years. The years 1898, 1899, and 1900 show a much smaller number of illegal executions than the years 1891, 1892, and 1893. For the earlier years of the decade the totals were, respectively, 193, 236, and 200; for the later ones they were only 127, 107, and 115—an average for the first period of 209 lynchings against an average for the second of only 116. No other years between 1885 and 1901 have, in fact, so black a record as the first three or four in the nineties. The year 1899 was freest of all from mob violence; 1900 was next, and 1887, with 125, stands third in this respect. For the whole sixteen years the *Tribune's* table shows the ominous total of 2,516 lawless executions—a yearly average of 156.

Of the States in which mob punishment was inflicted most frequently on criminals and suspected criminals in the sixteen year period, Mississippi, with its disproportionate negro population, easily leads. There were 253 lynchings reported from that State, against 247 for Texas (which has, however, twice Mississippi's population), 221 for Louisiana, 219 for Georgia, 210 for Alabama, 169 for Tennessee, and 156 for Arkansas. For a black State South Carolina has the exceedingly low record of eighty-four illegal executions in sixteen years. North Carolina's total is even more creditable—only fifty-two. For six States no instances of mob violence are reported—Massachusetts, New Hampshire, Vermont, Rhode Island, Delaware, and Utah. New York is credited with two lynchings, New Jersey with one, Connecticut with one, and Pennsylvania with three.

It is some satisfaction to know that of the total of 2,516 lynch law sentences on record, 1,714 were inflicted in nine Southern States alone; so that the evils of the system may be considered as in a measure localized. But the poison has spread to thirty-nine in all of the forty-five States, and no effort should be now spared not only to fight it at the very seat of the infection, but to drive it from the endan-

gered parts where it has not yet fully corrupted that respect for law and the processes of law which lies at the base of any successful or enduring popular government. — *New York Daily Tribune*.

OUR motto, "North America for Christ," has lost its former significance—it is not broad enough. With national expansion must come our Society's enlargement from a continent to a globe. This Society must follow the flag whatever else may hold aloof. From crossing plains, scaling mountains, and fording streams, our missionaries must now sail distant oceans to reach their labor fields. Tariff or constitution may or may not attach to Porto Rico and the Philippines, to Guam and Hawaii, but our Gospel must go there if those peoples are to be redeemed and made fit for self-government. With the nation's expansion goes the world's contraction, and soon Manila and Luzon and San Juan will be as familiar in our reports as Oklahoma and Idaho. Out of the wars of nations and the strife of men has come, and is yet to come, a greater work and responsibility for our Society. A Baptist "trust," in both senses of the word, must be formed and accepted, with millions of "shares" for free distribution, with one hundred per cent. dividends (on all paid up capital), payable perpetually, here and hereafter.

May He who is guiding the affairs of our nation lead and guide our Society in all its deliberations and bless it in its work.

E. NELSON BLAKE.

Arlington, Mass.

New Site for Our Jackson, Miss., College

TO avoid possible conflict between the pupils of a white school, "Millsaps College," which has grown up alongside of our college at Jackson, Miss., we have sold our plant. A new site, comprising more than one hundred acres, beautifully situated, nearer the heart of the city than the former, has been selected, and doubtless will soon be purchased. It is expected that new buildings will be erected, so that the school can occupy them at the opening of the school year, October, 1902. There will be no break in the life of the institution.

Dr. Morehouse

DR. H. L. MOREHOUSE, who usually edits this portion of HOME MISSION ECHOES, is absent on an extended tour. After attending the Negro National Convention in Cincinnati, he visited Atlanta, Ga., and Jackson, Miss., then attended the Territorial Conventions in Indian Territory and Oklahoma; thence went to Bishop College, Marshall, Tex., attended the Texas Negro Convention, after which he is to attend the Colorado State Convention. He is expected back in New York some time in November.

Mormon Converts in Maine

EIGHT Mormon elders, who have been in Maine since June seeking converts, left the State Thursday with thirty women converts, gathered from various sections of the State. — *Transcript*.



OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

The Youth of Utah

A SHORT time ago we were entertained in the home of some cultured people, not professed Christians, in our State. The conversation naturally drifted into a consideration of some of the vital questions of the day, and the host remarked, as he gave into our hand a package of Mormon leaflets, "These were left here recently by an elder of the church. In my opinion this Mormon question is one of the greatest problems of the present day." No one can overestimate the importance of right thinking on the part of the youth of our land. An exchange, speaking of the great number of missionaries sent out of Utah every year to the different parts of Europe and our own land, says:

"It seems as though the indifference and irreverence of the young people is such that, if our work here were given up, Utah would, in a few years, fall into a state of infidelity and unbelief. The Mormons are preaching against our church more vigorously than for a long time. A certain apostle said last Sabbath in the Tabernacle that these outside churches were followers of the Black Prince, and on the same Sabbath in Sunday school, each class was told not to go to the meetings of the outsiders.

"Every possible effort is being made to merge the high schools of Utah into Mormon academies, colleges, and universities."

A Mormon or What?

THERE came to our home one day in the early summer a book canvasser—a young woman,—of pleasing address, with whom we enjoyed quite an extended conversation. Learning she had come to make her home in the city, we immediately thought of the hospitality of our own loved church, which we might offer her. She did not seem as apparently grateful as is the stranger's wont, and we questioned as to the church with which she was connected. "Oh, I am a Latter Day Saint," she replied. We confess to a feeling of great surprise and disappointment, and did not suppress the exclamation, "Then you are a Mormon!" "Oh, no, indeed, the missionaries have told us to deny this," and in the remaining moments of her call she attempted to disclaim any connection with the name. A little time after, we found the following description of a Mormon Sunday school. Whatever the "Latter Day Saint" may be, we have no desire for a teaching so barren of the truth to be wide-spread. Let each one pass personal judgment.

A Mormon Sunday School

THERE was no minister at this Sunday school, for the Mormons have no minister, as we have, but there was a superintendent. There is no reading of the Bible, for it is not customary to read the Bible in a Mormon Sunday school.

The service was opened with singing and prayer, and then two men of the Sunday school offered prayer, one for a blessing on the bread, and the other for a blessing on the water, which was then passed by two little boys, and was partaken of by all the children. After another song a march was played, and the children took their places in classes.

The primary class had three teachers, and were taught about the organization of the Mormon church. This was their lesson:

Ques. When was the Church of Jesus Christ of the Latter Day Saints organized?

Ans. The Church of Jesus Christ of the Latter Day Saints was organized in 1830.

Ques. Who was the first president of the Church of Jesus Christ of the Latter Day Saints?

And a full answer, repeated word for word over and over again after the teachers, until the four presidents were given: "Joseph Smith, John Taylor, Brigham Young, and W. Woodruff, and his two counsellors."

This was all; not a word about Christ and His love, or any Bible story with its lessons. The children are taught the Book of Mormon before they are taught from the Bible. The lesson in the first intermediate was the same, with the exception of a few more officers, and a caution to come to Sunday school and obey their parents.

The second intermediate class had a lesson from the Book of Mormon concerning the bondage of the Nephites to the Lemenites. The Lemenites, according to the Book of Mormon, are the American Indians, who are apostates to the faith, and were turned black, or rather copper-colored, by the Lord, on account of their sin.

The theological class had a lesson from the Bible. It was the scene of Joseph meeting his brethren, but no lessons were drawn, only the facts stated. Still, this was some advance, for it is only recently that the Bible has been taught at all in their Sunday schools. When these people think of God or pray to Him, it is only to a man like one of themselves in appearance, and very little greater than one of their officers or apostles. — *Over Sea and Land.*

Our Little folks

Program for November Meeting

Theme, Thanksgiving and the Children

1. OPENING hymn, "When He cometh to make up His Jewels." Gospel Hymns 1-4, No. 97.

2. Scripture selections in concert. Psalm 116:12, 13; Psalm 68:19; Psalm 103:1-4.

3. Prayer by leader, and sentence prayers from Band members expressing gratitude for God's blessings.

4. Roll-call.

Ques. In this Thanksgiving season what may we all say as we think of the good things our Father gives us?

Ans. In concert:

"Thy visit brings the showers,
Thy floods enrich the field;
Thy blessing so provides it,
That earth our food shall yield.

"The fields with flocks are covered,
The vales with corn are clad;
They shout, yea, they are singing,
For Thou hast made them glad."

A Drill for Ten Band Members

1. Right hand raised, with concert repetition — "Lift up your hands in the sanctuary, and bless the Lord."

2. Clasp hands once — "O, clap your hands, all ye people."

3. Fold arms — "Thy word have I hid in my heart."

4. Both hands raised, palms to front — "Stand up and bless the Lord."

5. Join the tips of the fingers over the head — "His banner over me is love."

6. Hands to sides — "Happy is the man that findeth wisdom."

7. Right hand extended, palm up — "Length of days is in her right hand."

8. Left hand extended, palm up — "And in her left hand riches and honor."

9. Both hands extended — "Her ways are ways of pleasantness."

10. Right face — "And all her paths are peace." — *Selected.*

Ques. What may be called the children's verse of the Gospels?

Ans. In concert: "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." Matthew 19:14.

Ques. What does our Mission Band consider in the topic for this month?

Ans. The many blessings our Heavenly Father is bringing to the children.

Ques. Where is the largest Sunday school in the world?

Ans. The largest Sunday school in the world is at Stockport, England. It was founded in 1784, has a present enrolment of over 5,000, and a total record of 6,085 teachers and 105,900 pupils trained within its walls. The course

of study embraces not only Bible instruction, but reading, writing, and spelling, for those who need such instruction.

Ques. What one instance can be given showing a great change that has taken place in religious belief?

Ans. Thirty-two thousand children recently marched in a Sunday-school procession in India. These were all of Hindoo and Mohammedan parentage, and the procession passed through the streets of Lucknow, famous for the massacre of Europeans forty years ago.

Ques. Will some one tell how a great work for little outcast children was commenced in London, and the number that are now being trained by Christian teachers?

[One of the oldest members should be prepared to tell the story in "A Call to Service," in another column.]

Ques. About how many children of school age are there in our country?

Ans. Sixteen millions.

Ques. What can you tell about the Cuban children?

Ans. The probability is that there will be 250,000 children in Cuban schools by the end of the present school year. The largest number at school under the Spanish rule was less than 30,000.

Ques. To the children of how many nationalities is our American Baptist Home Mission Society telling the Gospel story through its missionaries?

Ans. Twenty-one, and there are forty-one schools for young men and women.

Ques. Ought we to wish to have a part in this good work?

Ans. "A Little Brother," By Mrs. N. M. Waterbury.

Though black the hand, red, brown, or white,

All hearts are just the same,
Each one is precious in God's sight,
Each one He calls by name.

And those who hear in every land,
With loyal hearts and true,
Will grasp some little brother's hand,
And lead him onward too.

Ques. Among what race do you find the largest number needing Christian teaching?

Ans. Among the Freed People. In the six States of the "Black Belt," seven-eighths of the people live on plantations. The parents are very poor and ignorant, the terms of school are short, and the black children cannot learn very much.

Ques. Can you name other peoples among which our Woman's American Baptist Home Mission Society has schools?

Ans. The French, the Indians, Chinese, Mexicans, Alaskans, and those on the islands of Cuba and Porto Rico.

Ques. What children are being taught the most wicked and harmful doctrines?

Ans. Those whose parents are Mormons. They send their missionaries all through the United States to make converts to their bad faith. Ten of them, with thirty converts, left Maine in September on their way to Utah. The missionaries have been working in that State for a year.

One hundred converts were shipped to Utah from New York City and vicinity in June.

Ques. How may one be a right kind of giver?

Ans.

Give as you would to the Master,
If you met His earnest look.
Give as you would of your substance
If His hand your offering took.

Ques. Can you give an instance of how some little children were willing to make a sacrifice?

[Let the answer be taken from the incident "Take Her," page 15.] Singing. Adjournment.



LITTLE INDIANS FOR WHOM WE ARE WORKING

A Call to Service

DOCTOR BARNARDO, who has done so much for the street waifs of London, came to devote his life to this work as the result of the following incident:

He was closing the rooms of a city mission one night after the children had gone, when down by the stove he saw one poor little ragged urchin standing without hat, or shoes, or stockings. He said to the boy, "Boy, it is time for you to go home."

The boy never moved.

Doctor Barnardo went on closing things up, and by and by he said again, "My boy, why don't you go home?"

The boy said, "I ain't got no home."

Doctor Barnardo did not believe it, but asked the boy to come to his house, and after giving him something to eat, heard his story. He was an outcast without father or mother, without place to sleep.

"Are there more like you?" asked Doctor Barnardo.

"Lots of 'em," said the boy.

"Will you show me some of them?"

"Yes, I can show 'em," said the boy.

So about midnight he went out with that boy, and they threaded their way down some of the streets of London, and then into a "close," and the boy pointed to a kind of coal bin in this area, and he said, "There's lots of 'em in there."

The doctor stooped down and lit a match, and there wasn't a boy in there. He thought the boy had been swindling him. But the boy wasn't at all abashed. He said, "Cops have been after 'em; they're up on the roof." And with that the boy went up a brick wall on to a tin-covered roof, pulling the doctor up after him.

There, on that winter night, — it happened to be a starlight night, — the doctor saw thirteen boys cuddled up, and one little boy hugged close to his brother to keep warm; nothing under them but a tin roof, nothing over them but the starlit sky.

The boy said, "Shall I wake 'em?"

It occurred to the doctor that he had one boy there, and this boy was going to waken thirteen more, and he didn't know what to do with one, so he said, "No." But that night, on that tin roof, he stood and promised God that he would devote his life to the outcast children of London.

That was Doctor Barnardo's night. That night he received his peculiar call for that peculiar service, and last night, in or near London, there slept under friendly Christian roofs nearly five thousand boys and girls, gathered by him, in course of training by him for lives of purity and usefulness. — *Selected.*

"Take Her"

AN American missionary working in West Africa has told the following story about her little scholars:

"A few days ago I said to them, 'A poor Congo woman wants me to take her little girl.'"

"'Take her! Take her!' exclaimed the children in chorus.

"'But I do not feel as if I could feed more than I have now,' I said.

"They thought awhile, and then the eldest said, 'If we could work and earn something, we could help her buy her chop (food).'

"'Yes; but I know of no one who has any work that you could do,' I said.

"'Another pause and some talk in Kroo, and then one said:

"'Mamma, take her, and we will give her a part off each one's plate. Cook same as now, and we take some — some from all we plate till she have plenty.'

"'Are you willing to do this?' I asked.

"'Yes,' was the answer; 'and,' continued the one who led off, 'now take her and teach book, and teach her about God.'

"What made it touching to me was that they all had their meals measured out, and no more than they wanted for themselves — never as much meat any one time in their lives as they could eat!" — *Good Tidings.*